(1) Salthouse (T) 9/16

To all the Christian Congregations of the peculiar People of God now reproached and persecuted by the Name, and under the denomination of Quakers, that Grace, Mercy and Peace of God the Father, and the Power of his Christ be abundantly multiplyed and encreased among you all.

DEar Brethren and faithful Friends, unto whom it hath pleased God to make known the riches of the glory of the great Mysterie that hath been hid from the wise and learned; whose faces are turned towards Sion, and whose faith stands in the Power of God, who are come through great tribulations out of desolation; and are turned to the chief Shepherd and Bishop of your soule, in singleness of heart, in the [illegible] of a servant, and in the love of a brother do I humbly and heartily salute and send greeting unto you all, and as [illegible] with you, I beseech you all to stand fast in [illegible] Christ Jesus hath made you free; & let not [illegible] an inclination enter into your hearts of being [illegible] with the old oppressive Antichristian yoke [illegible] which you are delivered; for what profit [illegible] whereof ye are now ashamed? To [illegible] did you worship God, when your fear towards him was taught by the Precepts of men? Did you not then

leave undone the things which you ought to have done, and do the things which you ought not to have done? And did you not then err in your hearts, and go astray like lost sheep? How did the false Prophet then lead you, whose right eye is utterly darkned? And how did the Merchants of the Earth make a prey upon you, whilst you were all the day long accounted as sheep for the slaughter, in the streets of the great City of Confusion, where you have been captives, mourning in desolation, though you could not with delight participate in her sin? And therefore hath the Lord called you forth, and separated you from among them, and saved you with a mighty salvation, and lifted up the light of his countenance upon you, and now is the Spirit of Life from God entered into you, that laid as slain in the streets of the great City, spiritually called *Sodom* and *Ægypt*.

Wherefore arise, arise ye faithful and true Witnesses of the Most High, over whom the Heathenish Inhabitants of the earth have made merry, & lift up your voices like Trumpets, let the Word of God which is like fire, proceed out of your mouths, and let the high Praises of God be in your hearts; March up to Mount *Sion* in the sight of your Enemies, that you may see the Judgement of the great Whore, the Beast and false Prophet taken alive, and destroyed together.

And dear Friends, whom God hath sought out and purchased as his peculiar Treasure, be faithful to that which is your professed, declared, known principle, and approved practise in the external exercise of your Religion; confesse Christ before men, and contend earnestly and with confidence in the day of tryal, for the Faith once delivered to the Saints, that it may appear to be manifestly declared to all the world, that you have respect to Gods requirings, and love to his Law, and that you are not in rebellion, nor in transgression against the Lord, nor unprofitable to the King, although you are accused to be divers in your Laws and Customs at this day; for godliness is profitable unto all things. For this cause we pay tribute and pray for Kings and Rulers, that under them we may live peaceably in this present World, in all godliness and honesty, as becometh Saints.

Is

Is the Decree sealed against you, and the time prefixed and Posts gone forth, because *Mordecai* cannot bow in obedience to the King's command? Well. And is there none to help nor to make supplication? Stand still and see the salvation of God, the Enemy discomfited, and *Israels* off-spring safely delivered? Is there a Decree gone forth that none must meet, or make prayers and supplication to God, but under great penalties? And will not *Daniel* conform and obey the King's Laws? No, it's contrary to the Law of his God, and against the King hath he done nothing worthy of punishment. And is the way in which you worship the God of *Daniel* at this day called Heresie? And must not five meet together to make intercession and supplication to God for all men, according to the practise of the primitive Christians, but it must be accounted a transgression of Law? Well, it's better to obey God then man in this case, and to suffer affliction for non-conformity, with the established, persecuted people of God, then to make shipwrack of Faith and a good Conscience, and so to be cast out as abominable branches amongst the workers of iniquity. Are you despised by *Sanballat* because you are but a few in number, and feeble in appearance? Fear not little Flock, for the Lord is with you, and no Enchantment nor formed Weapon can prevail against you, for your Work is of God, and your Building will stand in the stormy day. Are you now hated, reproached and persecuted for your Religion and righteousness? Rejoice and be exceeding glad, for this was the portion of your Predecessors the Prophets and holy Apostles, in the dayes of their pilgrimage in this World. Doth not the Fig-tree blossome? Is there no appearance of fruit in the Vine? Rejoice ye in the Lord, and trust in the God of your salvation. Is Truth fallen in the Streets? Can Equity have no entrance? Are proud men accounted happy, and wickedness winked at? You then fear the Lord, and tremble at his Word, meet often together, and speak comfortably one unto another, that the Lord may number your names among his Jewels. Say, neglect not the assembling of your selves together, after the manner of some, whose day is turned into darkness, whose sun is gone down at noon, and who are fain

among the uncircumcised. But dear friends, enter all into the Mountain of the Lord's House, and hide your selves within the munition of Rocks, until the wrath of man be restrained, and let every soul be subject to the power of Christ Jesus, and you that are strong, watch over the weak, comfort the feeble-minded, bear one anothers burdens, say to them that are of a fearful heart, Be strong: Consider them that are in bonds, as bound with them, and as being members of the same body; build up one another in the most holy faith, endure hardships, as seeing him that is invisible, with respect to the recompence of reward, the durable riches which are appointed for the faithful. Let not the glory of this Worlds Kingdom, external Liberty, the pleasures of sin, nor the treasures of *Egypt*, enter into your hearts to alienate your affections from your Head and Husband, the Bridegroom and Bishop of your souls, let neither flattery nor fair speeches draw you away from your stedfastness; fear not mens frowns, faint not in your minds, cast not away your confidence, think it not strange concerning the fiery tryal, as if some strange thing had happened unto you, for the tryal of your faith is precious.

Is the agreement made, That whosoever shall confess Christ to be come in the flesh, either in practice, principle or declaration, shall be cast out of the Synagogue, and into Dens and Prisons, Caves and nasty holes of the Earth; Fear not little Flock, fear none of the things that you are called to suffer; for God that made the World and all things in it, dwelleth not in Temples made with hands, neither doth he at this day require tythes and offerings, nor sacrifices for sin, but a broken heart, and a contrite spirit is that in which he delighteth: obedience to his commands is better than sacrifice; and to hear his voice, and do his will, is more acceptable than the fat of Rams: And if you suffer for Christs sake as evil doers then unto bonds, the Lord will comfort you in all your tribulations, and bring you forth with joy and gladness of heart, when your Testimony for him is faithfully finished.

Is the times so perilous now, that none must buy and sell but such as will receive the mark of the Beast either in their fore-

fore-heads, or in their right hand? Oh let the one hundred fourty and four thousand that are redeemed from the Earth, and whose Names are written in Heaven, stand with the Lamb upon the Mountain where the house of the Lord is established, that they may be abundantly satisfied with the Fatnesse thereof, and there they may receive Milk and Wine, Bread and Water, without money and without price; and let the seven thousand *Israelites* that cannot bow to the likeness of any thing, be also assembled together, that they may obtain joy and gladness, and receive the garments of praise for the Spirit of heaviness, and that there may be one Lord, & his name one, one sheepfold, and one Shepherd; for in every place they that fear God and work righteousness are accepted of him; and now is the Lord searching out his Flock that have wandered like lost sheep in the weary Wilderness, and upon the barren Mountains, that he may feed them with knowledge and understanding, and that they may go in, and forth by the door, and find pasture, and may hear the voice of the good shepherd, who hath loved them, and whom God hath exalted to be a Prince and a Saviour, that in all things he as Head of the Church may have the preheminence.

Have the High-Priests consulted together to charge this Shepherds Flock to go follow him no more, nor to speak no more in his Name, and why will they not obey Authority? Because its better to obey God, and to keep his commandments, and to suffer persecution with the people of God, when mans commands are contrary to the Law of God, than to deny Christ before men for fear of their wrath; for man's wrath worketh not God's righteousness.

And so all you that have been with Jesus, be bold to confess him, and to meet and speak in his Name, for where ever two or three are gathered together in his Name, it's so far from being an unlawful Meeting in Christs account, as that he hath promised to be present; and he is not limited to time, number or place, three, four, or five thousand, for its his will that men should pray every where, lifting up holy hands, without wrath or doubting; and he that is afflicted, let him pray, and he that loveth the Lord Jesus, must keep his commandments,

and

and follow his example, for he prayed and spoke among the multitude in the Mountains and in the Deserts, in Ships, and by the sea-side, and the Apostles spoke to the people that resorted to the Rivers side, where prayers use to be made.

Is refusing to swear in any cause, accounted a transgression at this day? Who then is the Author of this trespass? Is Christ the Author of sin? Or did he come to destroy the Law? Nay, he came to fulfil it, and he is the end of the Law for righteousness unto all believers; and as in old time it was said, *Thou shalt not forswear thy self*; so now saith Christ, *A new Commandment give I unto you, Swear not at all*, which is as obligatory to Christians, and as exactly to be observed, as *Thou shalt not steal, Thou shalt not kill, Thou shalt not commit Adultery*, or any other command going before; And such as are constrained with love to God, must manifest it by their reverent respect to all his commandments; and if in this cause you, or any of you be called in question, let all men know that it is for your obedience to Christ, and not out of contempt to Government, and when you are hated of the Nations for his Name sake, and in obedience to his commands. Lift up your heads, for your salvation is nearer then when you first believed; and hitherto hath the Lord been a present help in the time of trouble, notwithstanding the great opposition of your adversaries, that you being delivered from the hands of your oppressors, might serve him in holiness all your life long, as a people saved by him for the same purpose. Oh how hath the Lord appeared in an acceptable time for your deliverance out of desolation, when you wandered in the Wilderness in a dark and solitary way; and how hath he lifted up the light of his countenance upon you in the dayes of your infancy! He hath supported you, and his candle hath shined upon your heads, his secret was upon your Tabernacle, and his Word a light unto your pathes: when you had but a little strength he carryed you in his arms, and led you gently by the footsteps of the Flock when you were but young, and he hath planted you now as a noble vine, that your renown may go forth among the Heathen round about, and you are the Salt of the Earth, and as a City set on a Hill, that cannot be hid, and this is the day of your tryal,

tryal, so my dear brethren and sisters, be faithful in it, and the Lord will make you a Family like a Flock; His Name wil be a strong Tower unto you, in which you may retire with safety when he pours contempt upon professors and prophane, that have started aside like a broken bow in the day of their tryal; you are the onely people known unto me among all the Families of the Earth, that are fully perswaded in your own minds in matters of Worship and Ordinances, Principles and Practises in spiritual things at this day; and therefore I love you and honor you, and I believe the Lord will crown you with righteousness, and make you an eternal excellency, even the joy of many generations, that the Gentiles may come to your Light, and Kings of Nations to the brightness of your rising; for the Lord is your everlasting Light, and the dayes of your mourning shall shortly have an end.

These sayings were in my heart and mind, which I have now committed to Paper to be copied and communicated among Friends, as a confirmation of my communion with all the Saints, at liberty and in bonds for the Testimony of Jesus, and the word of God, unto the fellowship of the Saints in Light, and in the fulness of the blessing of the Gospel, I rest with you, and am your real and faithful friend, and fellow-servant in the houshold of faith,

Cornwall the 22th day of the 8th. Month, 1662.

Thomas Salthouse.

To

To the Brethren in the travel and perfect Liberty (in the holy acceptable Faith) through the sufferings of the free born, unchangeable seed of Truth, whether in bonds or otherwise beset, in London *or elsewhere, throughout the Land, Greetings of pure and perfect love, in the blessed savour of Grace, Peace and Truth herewith is sent that which is risen up, and springs forth from one and the same clear innocent Testimony of Jesus Christ our Lord, for whose Name sake ye suffer; my soul that liveth in the prosperity and suffering of your life, beareth record not onely to your consolation, but for your faithfulness to the right Way and pure Worship of the living invisible God of Eternity, over all blessed for ever. Amen.*

MY dear Friends, in the blessed unity & fellowship of the Eternal Gospel of God, in the life of Immortality which is brought to light hereby, yea and in the holy, lively, stedfast Faith, which stands in the same in every particular of us who have assuredly believed in it, for our comfort and edification in the blessed love of the blessed truth, in which is no variableness, no not so much as the shadow of turning: Verily in the same is the right dear salutation of the kindness of my very heart and precious life, to you in the Fathers bowels of tenderness and everlasting pity and compassion, the which I am well perswaded reacheth to, and among, and in every particular of you, more or less, that live and dwell in the Fountain of the pure fear of the Lord, with your pure minds gire up stedfast and entire to him, and of his Eternal Riches are made partakers more or less in your own day byday, morning by morning, because his mercies and bountifulness endureth for ever, in his own life and goodness, in the hid treasures of his House that's immovably founded upon the sure and stedfast foundation of blessedness, that is sure from generation to generation, from everlasting to everlasting, even the pure Rock of Ages, the perfect foundation of many

many generations; behold, this is our Rock and hiding place of refuge, and consolation in all our distresses, even as it was our Fathers of old.

Wherefore lift up the head ye blessed of the Lord, and open ye everlasting Gates of praise; what though storms arise, and dark tempests wheel about, and floods beat, and troubled Seas swell, and the proud Waves lift up their heads, and rise with violence again and again against us, as our eyes hath seen; well, yet let us be still, be glad, and rejoice in the everlasting kindness and tenderness of our God that lives for ever, who delighteth in them that fear him, that sits upon the floods in the Ark of his Almightiness, and guides with his eye and skilfulness of his hand, and openeth his bowels of healing and saving-health unto the upright in heart, that in any wise cannot be ashamed of his blessed and manifold appearances; but confess him, and trust in him among, and before the sons of men, and as so many pillars of eternal righteousness holding forth the pure Testimony of innocency, and as an Ensign to the Nations, the same in the blessed wisdom of the just, living Lord of Life from on high, the same is displayed over the heads of the uncircumcised in heart, so that many sweetly savour the heavenly distillings of the pure, clear breath of immortality, eternal life, which is breathed forth, and so richly manifested and brought to light, which flourisheth in the midst of the House of *Israel*, and dwelleth in the tents of little, small *Jacob*, who is arising in the eternal strength of his mighty God, to possess the Gate of his Enemies, and to tread upon the high places of the Earth; Oh feel his triumph in every particular, in the faithfulness of the God of good old *Abraham* and his Seed, to which all the exceeding great and precious promises pertain, against which no formed Weapon can prosper, albeit the crafts-men and cunning Inventers be never so skilful and artificial, the counsel of the Lord God over all shall stand, and his living Word of Life and Salvation shall endure for ever the same, without any variableness, as it was in the beginning with God blessed for ever, *Amen*.

And with you my dearly beloved brethren, ye Fathers, Elders and Pillars of blessedness, my soul right dearly loveth

you, and cleaveth unto you, in whom the Word of Eternal Life hath an abiding-place in the ſanctifying power and heavenly virtue of the ſame, is that which adorns the tabernacles of the juſt, and fills the upright-hearted with gladneſs, and cauſeth the little Babes of Life to reign with unſpeakable joy, in peace and quietneſs, and alſo reneweth the bleſſed ſtrength of young men to wax grave, temperate, bold and valiant in the renowned Faith of the Worthies of old, ſo that both old and young, high and low, babes and little ones, are on this wiſe bleſſed with the ſweet ſavour of the goodneſs of our God: Oh what ſhall I ſay! words are all inſufficient to demonſtrate: Is it not even ſo, and much more? let the life of pure virtue and laſting righteouſneſs, bear me record concerning this ſalvation which is unutterable, to declare the depth and riches of the ſame which hath no end. Well, the bleſſed day and ſeaſon is ſo manifeſtly approached, and ſhining over us, that many words are not to be multiplied to tell you of theſe things, who are made partakers and lively Witneſſes of the ſame; yet a little you may well bear with me, becauſe I perfectly love you, and in the ſame I greet you my dear Friends, every particular of you in your own, without reſpect of perſons, whether in bonds or at liberty, my heart is one with you, your ſouls are as mine; ye lively Saints in light, if you ſuffer, how can I rejoice? if you lament and mourn becauſe of oppreſſion, ſo do I; and the Father's bowels of kindneſs and tender pity hovereth over us to our conſolation; and ſo however it be, its well with us in the heavenly exerciſe of our pure minds, in the unlimited Spirit of holineſs, and ſanctifying power of bleſſedneſs, in the fear of the Lord God: So Grace and Life, Love and Peace, of eternal goodneſs be encreaſed and multiplied, and abound more and more in every particular (to be witneſſed) over all. Yea and Amen, by the pure hand of Immortal life and virtue, to his glory that liveth for ever in the everlaſting Light, in which I ſalute you all; as I began my voice, ſo in the ſame I finiſh to you-ward at this time, onely in the perfect love and unity I commend every of you to the pure manifeſtation of the living Lords life, in the

ſame

ſame that is invisible, eternal and unchangeable, and fadeth not to be preſerved unto the coming of our Lord Jeſus Chriſt in fulneſs and mighty power and glory: Bleſſed are all that in uprightneſs love (and wait for) his appearance and Kingdom over all, *Amen* and *Amen*.

Friends in this Countrey do well univerſally, and the love of the truth proſpereth wel in them: Meetings are quiet yet, onely ſix at preſent Priſoners for meeting. Truth encreaſeth with its good ſavour in the hearts of many here away; Right dearly, friends are affected with your cruel ſufferings & faithfulneſs, and in our prayers, ſighs and groans, we cannot forget you, as we are well perſwaded neither can you forget us likewiſe, as it becometh Saints. Farewel:

Shrewsbury Town-Gaol for the bleſſed clear teſtimony of the right way and pure worſhip of the *Lord* Jeſus, a priſoner this 14. of the 9. Mon. 1662.

In the faith and long-ſuffering patience of the Saints in light, I am your companion and brother,

Daniel Baker.

A heavenly Voice to the Mourners in *Sion*, and to all that ſigh and languiſh within the borders of *Jeruſalem*, is this tender Salutation.

O Jeruſalem! Jeruſalem! *why art thou thus diſmaid?*
Thy King doth live and reign in truth, thou needſt not be afraid:
Behold a Cup of mourning's put in thy hand,
That all may mourn with thee within thy Land.
What though thou mourn a while, as in the darkeſt night,
Thy joy ſhall far ſurmount the ſame with triumph in the clear laſting light.

Oppreſſed

Oppressed Sion, Sion's thy precious tears why do they thus run down,
As if no Comforter for thee could now be found?
My Soul for thee doth make her moan in love,
Because thy travel's great thou harmless Dove.
Drink down thy mourning spring, [illegible] herein
To heal thy bleeding wounds by men of sin.
Thy Comforter is near, be not dismayed,
Thy mighty God is nigh to give thee aid.
His perfect Eye beholds his Enemies so stout,
They smite and wound thy Life, and cast thee out,
But how the Bowels of thy Brothers God doth soul,
None know save they that feel the travel of thy soul.
(But why, how long, oh Lord?)
Oh Sion! Sion! *thy God long suffering stands,*
He also feels thy wounds even from thy Enemies hands.
But why, how long oh Lord? how canst thou long forbear,
Whilst Bears, Wolves, Lyons strong, spare not to tear
The outside Hedges of thy Vinyards choice?
Arise thou King of Life, and thunder forth thy voice:
With thy Eternal Word (thy Sword) smite on amain,
Let Sions *Enemies (so stout) by thee be slain:*
And let the Light of thy sweet Life flame forth,
Because thine Off-spring's blest, whose rise was in the North.
Thou blessed seed of life, my soul doth honor thee,
Because thy living God Eternal, so doth he.
Thy Fame, thy Name, thy birth thy living Lord hath blest,
Thy habitation's glorious, in which my soul doth rest.

D. B.

FINIS.

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